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Peter in the Acts (p. 199). The epistle to the Hebrews is assigned to Barnabas, although its final words are from Paul, under whose influence it was composed. The other catholic epistles are accredited the persons whose names they bear, without discussion.

By far the most marked characteristic of this volume is its liberal spirit. Abbé Fouard is a member of the Roman Catholic church, and the volume contains the "approbation" of the archbishop of Rouen, but despite its obvious sympathies (as they appear in the chapter upon the episcopate), his work is marked by an interest in all the elements in the history he is writing. His views, even of the episcopate, are not those we have learned to expect from writers within his church, and as regards the traditional identifications in Rome, like that of S. Maria in Via Lata with the home of Paul, as well as regards the *Domine quo vadis* legend, and the belief that Luke painted a picture of Jesus, are healthily skeptical. Altogether the volume is worthy to stand with the others of its author, as a learned, stimulating, sympathetic, and uncritical study of Paul's life.

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KRITISCH-EXEGETISCHER KOMMENTAR ÜBER DAS NEUE TESTAMENT. Begründet von H. A. W. MEYER. *Der Brief des Jacobus* von WILLIBALD BEYSCHLAG. Göttingen: Vandenhoeck & Ruprecht, 1898. 6. Auflage. Pp. iv + 237. M. 3.40.

THE interest in the study of the epistle of James lies rather in its criticism than in its exegesis, and the interest in its criticism gathers largely around two questions: (1) as to the time when the letter was written, with its bearing upon the relation to Pauline doctrine of the famous faith-and-works passage in the second chapter; and (2) as to the author of the letter, with its bearing upon the James referred to in Gal. 1 : 19, and inferentially upon the comprehensiveness of the apostolate in the early church.

The former of these two questions Beyschlag answers by locating the readers of the epistle in southern Syria and by placing the composition of the epistle before any Gentile evangelization had taken place in the region where the readers were. This naturally gives the epistle a very early date. It puts it into the first part of the Gentile mission work which extended out from Antioch—if not before that work had been formulated sufficiently to leave Antioch at all. This position Beyschlag holds to be clearly established from the epistle itself.

He claims the letter shows, not only that the readers are Jewish Christians of the diaspora, but that the Gentile element in the region where they were had not yet been Christianized — not even missionized. The epistle makes no mention of Gentile Christians associated with the readers, and this could not be the case if there were Gentile Christians in their communities, at least in any considerable numbers; since the brotherhood spirit so characteristic of Christianity would have brought Gentile and Jew together in their church life, and their mingled presence would have betrayed itself in any such pastoral epistle as ours was.

But regions of the diaspora in which such a condition of affairs could have obtained are admittedly few in number. The one altogether most likely, and the only one, in fact, for which actual evidence can be had, is this southern part of Syria, between Antioch and Galilee, which Beyschlag suggests. This neighboring country to Palestine was largely populated by Jews, who maintained a pronounced synagogal life; among its people Jesus himself had worked, and into its towns and villages, to a certain extent, he had carried his active ministry (Matt. 4 : 24 [15 : 21; Mark 7 : 24, 31]); through this country had passed those who had been scattered abroad by the persecution which followed Stephen's death, "speaking the word to none, save only to Jews" (Acts 11 : 19), and within its limits were found Christian communities to which this persecution directed its violent efforts (Acts 9 : 2; 26 : 11 f.).

The bearing of this dating of the epistle upon the relation of 2 : 14–26 to Pauline teaching is unmistakable. If the letter was written before the Gentile mission work of Paul began, then necessarily there is no Pauline polemic in the epistle's discussion of the relative redemptive value of faith and works. This is the historical presupposition to any exegesis of the passage. And, as a matter of fact, this presupposition is confirmed by the exegetical study of the passage. In spite of appearances there is no real contradiction here between Paul and the author of our epistle. As regards πίστις, ἔργα, and δικαιοῦσθαι, they do not think in opposition to each other, though they do not think precisely alike. Their thought directions — if one may so express it — are different. The author of the epistle represents a pre-Pauline stage of development, when Christian ideas generally had not yet worked themselves free from Old Testament influences and, at these points specifically, had not yet received the new direction which the Gentile universalism of Paul gave to them. This is borne out by the epistle's unique lack of views about Christ, and yet, at the same time, its unique wealth of

views which the synoptists show us were characteristic of Jesus' own teaching. This peculiarity of the epistle's thought, together with its sententious and yet its prophetic eloquence of style, and, altogether, its evident innocence of other views than the ones which it presents, forbids any reference of the epistle to a time succeeding Paul, however the post-apostolic age may have returned to a somewhat Jewish way of thinking.

Beyschlag takes thus a position between the two extremes of modern criticism — the one held by Holtzmann, von Soden, Jülicher, and Harnack, which dates the epistle late in the second century; the other held by Spitta, which places it before the Christian era.

Such a dating as Beyschlag gives the epistle makes it quite natural for him to hold its author to have been the historical James, brother of our Lord and head of the Jerusalem church. His method of reaching this view, however, is not, as it seems to us it should have been, by way of conclusion from the above evidence regarding the epistle's readers and time of writing. With the claim which the epistle makes for its authorship, this question should have come last. It should have been assumed as a working hypothesis and its confirmation been led up to by what the epistle had to say about itself at all other points. But Beyschlag has in fact treated the authorship first and by itself. His argument is, briefly, that of the three New Testament Jameses possible as the author — James the son of Zebedee, James the son of Alphæus, and James the brother of the Lord — the only one who can be reasonably assumed as probable is the one last named. The personal honor in which he was held because of his relationship to the Lord, the official authority which he possessed among Jewish Christians because of his leadership in the Jerusalem church, as well as what is disclosed to us in Acts, chaps. 15 [and 21], and Gal., chap. 2, of his trend of doctrinal thought, make such an epistle as ours a most natural product of his ministry.

As to the bearing of this upon Gal. 1:18 f., Beyschlag identifies the James there mentioned with the author of our epistle, taking ἀπόστολος in the broader sense of the word. At the same time he does not enter upon the larger question of the relation of such an interpretation of ἀπόστολος here to its general usage in the New Testament — whether there were two grades of ἀπόστολοι, a higher one, confined to the Twelve and Paul, and a lower one, which included along with them such noted workers as Barnabas (Acts 14:4, 14) and such distinguished personages as the James of our epistle; or whether, under the influence

of the church's election of a successor to Judas (Acts 1 : 15–26) and the divine appointment of an added apostle in Paul (Acts, chap. 9), as well as the church's increasing need of leaders in its work, the original sacred limits of the Twelve were not laid aside, and the original strict conception of the term ἀπόστολος was not gradually broadened out into a more general one, involving fewer technical qualifications for the office and yet recognizing more generously the practical abilities which might fit the incumbent for the needed service of the church. It is an important question, and might not improperly have been discussed in an excursus.

The exegesis of the epistle is grammatically wholesome and, with the background which is given in the position and personality of the author and the surroundings and religious needs of the readers, must prove very suggestive.

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THE CROSS IN TRADITION, HISTORY, AND ART. By REV. WILLIAM WOOD SEYMOUR. New York and London: G. P. Putnam's Sons, 1898. Pp. xxx + 489. $7.50.

DIE GESCHICHTE DES KREUZES VOR UND NACH GOLGOTHA. Von FRANZ BÜTTGENBACH. Baden: Verlag von Ign. Schweitzer, 1898. Pp. iv, iii + 96, and frontispiece. M. 1.50.

IN Mr. Seymour's book there are 376 illustrations. The bibliography includes 283 titles in English, Latin, German, and French. The text is given in three parts, and fills 474 large, well-printed, and wide-margined pages.

In Part I the author writes of the cross before the Christian era and in prehistoric times; of types, early forms, uses, and legends of the cross; of the finding of the true cross by Helena and of its traditionary history.

In Part II, in twenty chapters, are described altar, reliquary, processional, pectoral, absolution, consecration, spire, gable, standard, memorial, sanctuary, preaching, market, landmark, wayside, street, weeping, mortuary, burial, and churchyard crosses. Numerous illustrations make the text clear.

In Part III the cross is treated as it appears in heraldry, on coins, on banners, and as it has been used in baptism, confirmation, the eucharist, benediction, ordination, prayer, signatures, in touching for the king's evil, and as it has been wielded to break the power of the devil.